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1<sup>st</sup> July 1960

Sri Justice J.R. Madal Kar,  
Bombay.

There will be peace and justice  
will prevail in the world  
when the leaders are lead to  
divine life. Peace is every  
one's essential nature. Truth  
alone triumphs. Divine  
justice is inescapable.

When man is attuned to this  
Truth, he leads man kind to  
Truth, Peace, and justice.  
May God bless you, Sivananda

## RELIGIOUS CALENDAR

(Sivanandanagar)

JULY

- 16 Dakshinayana Begins
- 19 Ekadasi
- 20/21 Pradosha Puja
- 23 Amavasya
- 28 Naga Panchami
- 30 Tulsidas Jayanti

AUGUST

- 3 Ekadasi
- 4 Pradosha Puja
- 6/7 Purnima; Upakarma;  
Rakshabandhan
- 14 Sri Krishna Jayanti;  
Jnaneshwar Jayanti
- 17 Ekadasi
- 19 Pradosha Puja
- 21/22 Amavasya
- 26 Ganesh Chaturthi
- 27 Rishi Panchami
- 30 Radhashtami

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# DIVINE LIFE

VOLUME TWENTY-TWO

JULY 1960

NUMBER SEVEN

## The Lord Alone We Cherish

(From Tamil Literature)

### FAITH ETERNAL

Over us no monarch holds sway. We fear neither despot, nor hell. We know no tremblings, or griefs, and are ever of good cheer. We know no ills of life, and fawn on none. To us life is joy, day by day, with no trial of misery. For, to Shiva alone, the King of kings, we have become eternal servants. In that supreme faith we have dedicated ourselves to His Feet. (*Appar*)

### SELF-SURRENDER

There is no land which is not our own, for the whole earth is our kith and kin. None spins our good, or evil. Neither racking pain, nor soothing balm, springs from without. Death, life's shadow, dogs us from our very birth. We delight not in life's joy, nor wince under its agony. We know that we are driven by fate like a raft swept down a rain-fed, swollen, mountain torrent. Therefore, we marvel not at the great, still less do we scorn the low.

(*Pura Nanooru*)

### RISING GLORY

Behold the sun rising in all his majesty behind the eastern hills. Him men on earth worship. He chases away the darkness of the seagirt earth. Likewise, O muse of un-

surpassed glory and splendour, you are born of the hills. The wise and the learned burn incense at your shrine, for you drive the darkness away from within.

(*Thandi Alankaram*)

### DIVINE HARVEST

Dig with truth the garden of your soul. Cast in the seeds of love. Weed out the briars and brambles of lies. Water with forbearance. Raise the hedges of self-knowledge and self-control. Make it rooted in probity. There, see, spring before you the tender shoots of sovereign grace.

(*Appar*)

### YOUR GRACE I SEEK

It was a time of rapture when I delighted in the sacred company of your devotees, but they are gone leaving me desolate. Time is ever on its wing, bequeathing to me a bitter legacy of woes. I wither away without the shower of your grace. O my master, my heart hungers and thirsts for the never-dying flame of happiness. Shed on me the light of your grace. May my devotion grow from more to more.

(*Tiruvachakam*)

[Translation by Sri E. Desikan, except the first, which is by Sri P. Sri]



## 'Spiritual Awakeners'

(Sri Swami Sivananda)

### ONWARD AND GODWARD

Keep yourself calm and unruffled.  
Be regular in your prayer,  
Religious study and meditation.  
Gain strength and confidence  
Through self-reliance, self-effort  
And faith in God.  
Live in harmony with others.  
Love solitude and detachment.  
Return good for evil,  
(While not encouraging evil.)  
Observe, think and learn.  
March onward, forward, Godward.

### BACK TO THE SOURCE

Whence did you come?  
Whither will you go?  
What for do you live?  
Know the always so.  
Know the ever so.  
Return to your source,  
The eternal abode  
Of peace and perfection,  
The supreme consciousness  
That pervades all.  
Meditate and enter the Silence.  
The one becomes many,  
And many return to one.  
Lead the divine life  
Of truth, love and purity.  
Avoid extremes, all excesses.  
Be moderate, self-controlled.  
Be rich through contentment.  
Inquire, reflect, meditate.

### LESS AND MORE

Preach less, practise more.  
Ask less, give more.

Talk less, pray more.  
Indulge less, restrain more.  
Hate less, love more.  
Judge less, understand more.  
Condemn less, appreciate more.  
Sleep less, meditate more.  
Constrict less, expand more.  
Worry less, smile more.  
Cavil less, praise more.  
Eat less, feed more.  
Sit less, serve more.

### LOVE AND SERVICE

Truth is love.  
Love is service.  
Service purifies, expands.  
Service unifies, enriches.  
Love ennobles, elevates.  
Service is love expressed.  
Service springs from compassion.  
Love and service prepare you  
For the dawn of knowledge  
Through inquiry and meditation.

### ONE AND MANY

There is one behind the many,  
Many emanating from the one.  
God is one, the world His form.  
Religion is one, diverse its facets.  
Goal is one, various the ways.  
Humanity is one,  
In different names and forms.  
Many are the colours,  
But all merging in white.  
Find the one in many  
And the many in one.

[From 'Spiritual Awakeners' series nos. 118-22]



*Guru Purnima Message***Ideal of Discipleship**

(Sri Swami Sivananda)

The ideal of discipleship is among the finest in all religious traditions, though its relevancy in the life of an individual is determined by the extent it is capable of exercising upon oneself the qualities that are associated with it.

Any ideal, to fructify itself, must have a practical bearing, a rational bearing conditioned by its utilitarian aspect, a deep understanding and loyalty for the sake of the ideal.

It is said that when the aspirant is ready to be led on the spiritual path, the Guru comes by himself. The common ideal, however, should be that those who have a genuine aspiration need not wait for the teacher to appear by himself, but should go on seeking and learning from whatever source truth would unfold itself.

**MASTER'S ROLE**

Every object in the world has a lesson to teach, and those who have eyes, let them see. Lives of the great ones, the ideals that inspired them, the cherished values for which they had dedicated their lives—all these should exercise a positive influence in moulding the perspective of the seeker.

Naturally, the highly-evolved living master, who impresses the seeker most, becomes his Guru, and, in due course, lays out before him the various aspects of seeking for him to choose and synthesize, while giving him the maximum latitude of choice, though sometimes deliberately laying out a particular path suited to his temperament.

Normally, it is said that the Guru is the best judge, which, of course, he is, but the best way for the disciple to learn is

through his own experience, for the first thing he has to learn is to be self-reliant.

As the disciple imbibes this quality, the Guru steps in to guide him in a general or a particular way, while impressing the fact that knowledge which is gained through hard experience, rather than being taught in tabloid form, has a firmer bearing on the individual concerned. The Guru, of course, continues his teaching, but the disciple learns specifically to the extent of the depth of his own experience.

**DISCIPLE EMULATES**

Like the child trying to emulate the elders that impresses him most, the disciple attempts, consciously or unconsciously, at modelling his aspirations and ideals, even the characteristics and predilections, that he finds in the Guru.

What, however, generally one notices is that the disciple is more apt at imbibing the common, human foibles of the Guru rather than the vast treasures of his great qualities, while forgetting that the latter by far outbalance the former, in the case of the teacher, whereas in the disciple's case, the latter might well be conspicuous by their absence.

The individuality of the seeker is seldom erased, the strong background of past impressions, which had helped to mould his subconscious, the core of his personality, being almost indelibly cast. The ideal disciple, nevertheless, always tries to superimpose upon himself the noble qualities found in the Guru, his ways and aptitudes, while subordinating one's own personal predilections that might be motivated by egotism and selfishness.



Subordination of the self, subjugation of the promptings of one's vanity and self-seeking, decide the worthiness of the disciple. To the extent he is able to reduce himself in the interest of enabling the qualities of the Guru to be embedded in him, he proves his worthiness as a disciple.

The fundamental values of life, the finest spiritual qualities, have an eternity and a unique commonness in them. A time comes, after the aspirant has progressed well on the path, when there does not remain any great difference in the outlook and the qualities of the heart of the disciple and the teacher.

### BASIC QUALIFICATIONS

One of the basic conditions of discipleship is obedience. It is a glorious quality that is marked by understanding and reverence, and not performed in a crude, mechanical manner. Obedience could be clumsy and decent. It could hurt and it could inspire and benefit. Obedience for the sake of obedience is good, but obedience for the sake of devotion and unity of hearts is better. In the armed forces it is imposed; in the spiritual life it is inspired.

Sincerity is another basic factor. A disciple who is quite obedient to the teacher and is yet insincere, is no disciple at all. One could formally fulfil the conditions of discipleship, serve the master faithfully, outwardly profess loyalty to him, and yet remain at heart a very primitive individual, full of cravings and passions. Such a person might be a disciple in a formal sense, but is really a bundle of hypocrisy.

It is generally the disciple that is vociferous in swearing loyalty to the Guru, while being intent on manipulating on his foibles, who is found to possess ulterior motives for personal ends. Discipleship does not need advertizing. Sycophancy is not

discipleship. Wallowing in calculated panegyrics is not discipleship. Its place is in the heart and in action, not on the lips.

### IDEAL RELATIONSHIP

Like all ideals, an ideal relationship between the teacher and the disciple also needs readaptation to the changing conditions of life and the trends of the present-day thoughts. Just as the dictum "no one is good enough to be another man's master" does not impress everyone, so also the saying that the Guru is virtually a living god or even greater than God Almighty Himself, fails to inspire all.

It is often found that those who indulge in the latter epithet, not only expose an emotional immaturity, but easily betray a lack of commensurate devotion or trust when put on trial. The god that was one's very own might easily become the god that failed, not because of any fault of the Guru, but mainly due to the fact that he did not fulfil the illogical demands of the disciple whose expectations were something inordinate and worthiness conspicuous by its absence.

The main difficulty with such a disciple is that he never bothers to be a human being himself, does not try to rise in freedom from the moorings of animal passions and prejudices, never bothers to find the ennobling humane qualities in the Guru, the good graces of life, and much less cultivate them, but at once jumps to find God Himself in flesh and blood, who happens only to be a peculiar fantasy of a peurile mind.

### SYMBOLIC HUMAN IDEAL

A person who is blind to the man in the human being, a warm-hearted, broad-minded, enlightened and noble soul, can never realize God in him. The spiritual aspirant begins his evolution with the process of humanizing himself. Anthropomor-



phizing divinity might give an emotional satisfaction to some, to a certain extent, but hardly helps the aspirant in self-culture.

If human qualities fail to impress the seeker, if the needs of the human being do not bother him, if human suffering leaves him cold, he could never have any spiritual attainment, and at best could compare himself with the pious Russian lady of the nineteenth century, who went on praying inside the church while her coachman froze to death outside.

The Guru is, thus, very much a human being first of all, and then anything else. He is a human being in the highest sense of the term, much above and much nobler than the common people one comes across, infinitely better in character, in mind and heart, than all of them, and yet he is one of them, for whose sake he lives, in whose midst he works, without being influenced by their likes and dislikes.

It is this attitude of the disciple towards the Guru, who is a symbol of the glory of human life, that would ultimately enable one to realize God in him, and in all. It is commonsense, as with many other things, that saves many heart-breaks of a peurile nature.

### NEED FOR READAPTATION

The teacher who demands absolute loyalty and total self-surrender as a precondition to discipleship, is a misfit in the present age and seldom evokes respect, and the disciple who is ready to swear total allegiance and self-dedication to the teacher at the very outset, is either too immature, or possibly a hypocrite, who can rarely withstand the rigour of trial.

Loyalty and devotion can never be imposed. They should spring from within the heart. Self-surrender, when demanded,

is ridiculous; it can only be inspired. Discipline, though at times necessary to impose can best serve its purpose when it comes voluntarily out of the realization of its value, either through understanding or hard experience.

The seeker who will have nothing less than the image of the supreme God in the Guru, while not bothering about the beautifully fundamental human graces of the heart and head in him, lives in the cloud-cuckoo land, and the very fact of this abnormal expectation disqualifies him as a disciple.

In such a case, it is generally found that one's barometric reading of devotion to the Guru fluctuates according to his smile or indifference, or on the basis of material benefits received from, or denied by, him. Nothing could be more anomalous in the Guru-and-disciple relationship.

One of the basic graces in life, and more so in a spiritual aspirant, is non-expectation. Nothing could vitiate any relationship as inordinate expectation, an expectation that is beyond the ken of reason or reciprocity, or, as a matter of fact, any sort of expectation that is guided by self-interest. The teacher-disciple relationship is no exception.

### RECIPROCITY

Life is interdependent, and without giving one does not receive. Unless one empties oneself of all the impurities within, one does not receive the supreme grace of the Guru. Unless one serves the Guru, wholeheartedly and selflessly, one should not expect his benediction. Unless one prepares oneself through inner purification, discipline, discrimination and dispassion, it is irrational to expect the Guru to serve Atma-Jnana on a salver, as it were.



Life is reciprocal. As the Chinese saying goes, there is hardly anything more substantially common in life than reciprocity. As one sows, so one reaps; as one gives, so one receives. Give me Viveka and Vairagya; I shall give you enlightenment.

Give me Shat-Sampat and Mumukshuttwa; I shall give you liberation. Give me Abhyasa and Adhyavasaya; I shall give you immortality.

May the blessings of the Brahmavidya Gurus be upon you all.

## Spirit of Renunciation

(Sri Swami Sivananda)

[The following message given on the occasion of the 36th Sannyasa anniversary, on June 1, of one who has so well exemplified the spirit of renunciation and detachment amidst incessant activity for the good of the world, bears a great import on what should be the right attitude of the people at large towards Sannyasa and, particularly, that of the Sannyasins themselves.]

The word "Sannyasa" means perfect abandoning or setting aside. "Sam" means "perfect," and "Nyasa" "abandoning" or "setting aside." Though traditionally it is the fourth stage in the life of the Hindu, ever since ancient times there have been bright examples of young renunciates, full of Viveka and Vairagya, for whom the fulfilment of the first three stages of life, or particularly the Grihastha and the Vanaprastha stages, which are meant to be preparatory, was totally unnecessary.

In a society which regulated life with strict discipline and traditional observance of moral injunction, when the inroads of external influence into the cultural fabric of the Hindu religion were almost insignificant, when life was infinitely less complex than it is today, it would have been appropriate for a man to enter the order of Sannyasa after having attained the requisite maturity of mind and character through training in the Gurukula and fulfilment of household responsibilities. It should not, however, be supposed that even in ancient times all people observed the fourth Ashrama. Most did not, simply because people, as always, generally lack Vairagya and strength of will.

### WORTHINESS

In the context of the state of affairs in the society of today, it is not necessary and even by far less practicable to strictly apply this convention, but it is important that people at large should rightly understand what constituted the true spirit of renunciation or the ideal of Sannyasa. This need is also particularly evident among the legions of Sannyasins themselves.

Sannyasa springs from the renunciation of desires, a very long drawn-out process, and could sustain in its pristine purity only through burning Viveka and Vairagya. Its primary condition is the fire of Viveka, before which no impurity could stand, no desire for mundane objects could fail to wither.

Sannyasa and worldliness can never go together. One cannot be a Sannyasin within and yet exhibit worldly inclinations without. It is a great folly and downright deception to suppose that one could be mentally detached and yet submit to one's weaknesses for material objects and piously indulge in sensual cravings. It is better for such a person to be an honest Grihastha.

Circumstantial factors leading to San-



nyasa, through the morass of frustration or expediency, can only succeed in putting up a hollow mask of piety and renunciation, a little probing of which is sufficient to prove how brittle its fibre is.

True, earthly disillusionment, leading to renunciation of the world, has resulted in the enblossoming of some of the great Sannyasains, but such cases have indeed been very rare, and have always been marked by a sincere aspiration for spiritual unfoldment, aided by a strenuous effort at self-discipline.

### KNOWLEDGE, DISPASSION

Knowledge is the primary factor which forms the backbone of Sannyasa—a knowledge that does not cease with learning through books, a knowledge that is not intended for parading before the gullible public in order to impress them for personal ends, but it is a knowledge that is bound up with one's life itself, deeply touching the heart of the individual and guiding the course of one's action, evaluation, perspective and evolution.

It is this knowledge that gives birth to Vairagya and lends grandeur to it. Vairagya without knowledge is a crude form of self-denial, the end of which is only self-defeating. Vairagya does not cease with the denial of physical necessities but means a state of evaporation of desires through right understanding. Vairagya indicates moderation and abstemiousness, guided by dispassion.

Thereofre it is said that no genuine renunciate is devoid of a spontaneous glow of inner happiness, and if there is dejection or a shadow of frustration or the look of a hardboiled, hungry falcon in the individual's countenance, it simply means that renunciation in this case has only been a circumstantial impasse.

Viveka, Vairagya and self-discipline are synonymous. One cannot exist without the others. The Vairagi may deny his body but his mind may rule over himself, his impulses of hatred and detestation might run amuck when he is jilted out of his pet course of infatuation, when his ego has been hurt, when his dogmas assaulted.

True Vairagya, on the contrary, should enable in the moulding of a perfectly disciplined individual, with a broad outlook, a deep understanding of the realities of life, sympathy for fellow-beings, great tolerance and a charitable heart. True Vairagya needs no advertisement as much as Sannyasa requires no proclamation or parading or comparison such as "my Sannyasa is better than yours since it has been sanctified by traditional rites."

### UNWORTHINESS

These days, unfortunately, wearing the ochre robe has become quite fashionable. It is not like joining a glorified club, as some of the irresponsible members of the order might suppose, but entails on oneself the heavy responsibilities of a worthy monk. The life of a Sannyasin should indeed be like a burning flame which no mundane desire should be able to flicker. The life of a Sannyasin should be purity itself.

It is lamentable that some do accept Sannyasa as an opportunity to escape the normal consequences of the life in the world but only to find a chance to live a worldly life under the cloak of pious deception or blase hypocrisy. A Sannyasin with desire for money, personal comfort and weakness for the companionship of women is an anathema to the ideal of Sannyasa and a disgrace to the order.

It would however be a great blunder to jump into conclusion that all Sannyasins are such misanthropes in different degrees.



There are countless bright examples of true renunciation, whom one could easily spot by observing the life of desirelessness and dispassion they invariably lead.

On the other hand, the householder who says that it is enough to be a mental Sannyasin and that one could live like a lotus leaf in a lake, as it were, is only exhibiting his weakness for worldly objects, however much he might deny it. It is only a very few great renunciates who could do so, and it would be a foolishness to compare the common people with them.

### GENUINE AND FALSE

Just as there are desirable and undesirable individuals among the people at large, one should be prepared to meet their counterparts among those who are supposed to be renunciates. It is deplorable and irresponsible if the entire order of Sannyasa is denounced just because one finds a cross-section of characters in it. It is not the fault of Sannyasa, which does not discriminate human beings, but the society which encourages, causes the influx and perpetuates irresponsible elements in the holy order.

These days there is so much of talk that the Sannyasins are parasites, that they must work. The protagonists of the "you must work" slogan would do well in providing work for an unemployed householder, who could then support a few dependants, rather than to a Sannyasin who has only to feed himself. He gives knowledge to the people and they look after his very modest sustenance. There is nothing wrong in it. The heavens are not going to fall down because of it.

Those who live in glass-houses should not throw stones at others. It is not given to a worldly-minded individual, who may have done nothing to promote the spiritual welfare of his country and who might

himself be a slave of a hundred passions, to denounce the Sannyasins, when he himself has no power of discrimination.

There would always be the need for Sannyasins who engage themselves in missionary activities, in spreading the knowledge of Yoga-Vedanta, in preserving the spiritual values through ages. One should not forget that it is the Sannyasins who have kept the flame of Sanatana Dharma burning throughout, even through the stormy phases of history. It should also be taken notice of that there are many Sannyasins in many Ashrams who engage themselves as busily and as effectively as anybody else, in public service.

### OUTLOOK

The fundamental difference between the outlooks of a worldly man and a Sannyasin is that the former works for himself and his family, with intense selfish attachment, and the latter endeavours to engage himself in some form of service for a common good, with detachment and non-expectation of reward. If the world is to cure itself from all the ills it suffers from, the ideal associated with Sannyasa must seep into the perspective of the people at large, at least in a certain measure.

It is this ideal of renunciation, rightly understood and sincerely practised, which could solve many of the problems of mankind today. It is wrongly supposed that renunciation means irresponsibility and abandoning action. As the Gita says, "the sages understand Sannyasa to be the renunciation of action prompted by desire, and the wise declare the abandonment of the fruits of action as renunciation."

No one could be totally inactive. Even while sitting still, if the mind is restless, one is said to be active. It is not so easy to renounce action. Even a movement of



mind towards an object of enjoyment is an ineipient action. Abandoning attachment to any action and of the personal, selfish motivation related thereto is what the Gita indicates, in the eighteenth chapter of which a very clear exposition of the import of renunciation is given.

### POSITIVE ATTITUDE

Renunciation is not something negative. On the contrary, it is a positive idealism which lends sanity to life. The world is enveloped in an overwhelming shadow of selfishness and aggressive infatuation for material objects. Life is ruled by greed. In his blind quest for mundane interests, in searching after the little nervous titillation of the senses through fair or foul means, in his inordinate desire to possess and amass, man forgets his true bearing.

He is blind to the interests of others. He is blind to the feelings of even those whom he swears to love and care for, just because, in reality, above everything else, he is very much in love with himself and is primarily concerned with his own interests, in his heart of heart, though he might assert that it is not so.

It is here that the spirit of renunciation comes to help—the spirit of detachment lending a mellow touch on man's infatuations, self-denial on his greed and self-love, self-effacement on self-assertion and possessiveness, dispassion on animal lust, the feeling of "thine" and "for thee" on "mine" and "for myself alone."

It is the spirit of selflessness that enables one to soften the sharp edges of primitive egotism and vituperative self-justification. Such is the ideal of renunciation, which every human being must espouse as best as one can, within the framework of the circumstances one is placed in.

Sannyasa or "perfect abandoning or setting aside" does not merely mean abandoning family ties. Very often it so happens that after one has abandoned one's family ties, the force of desire and delusion leads one to acquire new "family ties" with strangers, vitiated by exclusive possessiveness, even though inside the order of Sannyasa. The process of renunciation begins with a gradual weaning of the mind from selfish attachment to material objects and mundane desires, in moulding a correct attitude into the nature of things and values related to the ennobling of life, in merging the individual ego in the Cosmic Will through selfless service, prayer, self-discipline, reflection and meditation.

If the Sannyasin does not possess this primary qualification, he is a worldly man indeed, and, on the other hand, if a person, though engaged in the performance of normal duties that fate has bequeathed on him, is gifted with this idealism and is able to effect it in practical life, he is surely a worthy Sannyasin, even if the world does not know him to be so.

May the spirit of renunciation glow in the heart of all.

### ON RESHAPING LIFE

*Reshaping life! People who can say that have never understood a thing about life—they have never felt its breath, its heart-beat, however much they have seen or done. They look upon it as a lump of raw material that needs to be processed by them. But life is never a material, a substance to be moulded. If you want to know, life is the principle of self-renewal: it is constantly renewing and remaking and changing and transfiguring itself; it is infinitely beyond your or my obtuse theories about it.*

—Boris Pasternak



## Some Thoughts on Zen Buddhism

(Sri Swami Sivananda)

It is a great irony of history that the relationship between the two largest nations of the world, India and China, which had contributed to the growth of each other's culture in different degrees in the past, should come under the dismal cloud of suspicion, animosity and tension, at a time when there is so much need in this world for a relaxation of cold war and alleviating of the pernicious disease of hatred and distrust, of aggression and deceit.

Since the early centuries of the Christian era, India and China had exchanged scholars and emissaries of spiritual tradition for hundreds of years. Seekers of truth from China had continually traversed the vast stretches of land and oceans to come to Indian universities and imbibe the spirit of that great religion of universal compassion and amity, Buddhism, to carry back to their country and disseminate there its precious lore, and, likewise, many an Indian scholar and saintly personality had travelled to China to offer to the people there the cream of their learning and spiritual experience, and, while adopting that region as their own home and its people as their kith and kin, they left an indelible impress in the fabric of Chinese thought.

It was a great Indian, Bodhidharma, who introduced Dhyana Buddhism in China early in the sixth century A.D. His *Lankavatara Sutra* is one of the immortal scriptures ranking among the foremost in the philosophical literature of the world. Mystic and enigmatic in character, and revolutionary in spiritual perspective, Dhyana Buddhism has undoubtedly exerted a great influence on the moulding of the Chinese and also the Japanese thoughts, and, to

some extent, left an impress on the characters of the peoples.

### DHYANA SCHOOL

Though Indian in origin, the Dhyana school, as such, is unfortunately not so well known in this country, except perhaps among the very small, scattered minority of Buddhists and other scholars, but the principles enunciated by it do not altogether produce a strange symphony to the Hindu ear, in some respects, for Dhyana Buddhism was indeed an offspring of the ancient spiritual culture of this land. Its echo could easily be traced in the *Avadhuta Gita* and many of the Vedantic postulations in general, though of course it has been and is regarded as a heterodox doctrine by the Hindu orthodoxy, insofar as it does not conform to their doctrinaire religious belief.

Sometimes how positivistic some of the approaches in the Dhyana school could be is traceable in a saying of Mahakasyapa, a direct disciple of the Buddha who was supposed to have originally taught the doctrine to the former, and also it sounds strangely in tune with the teaching of the Hindu seer, Dattatreya. Mahakasyapa said: "Pure and immaculate is the nature of all sentient things. From the very beginning there is no birth, no death. This body, this mind, phantom creations they are, and in phantom creations there are neither sins nor merits."

### DIFFICULT TO PRACTISE

As is the case with the Vedanta, only a few could truly imbibe the spirit of the Dhyana doctrine and exemplify its spiritual grandeur in practical life. It is only those who have completely mastered their lower nature and purified their hearts through



the practice of virtues, that can fructify their meditation on the abstruse, mystic Dhyana principles and be their true practitioners. Dhyana demands an extraordinary inner strength, a gigantic will, and absolute self-discipline. Of course, it is needless to say that just because some bohemians or beatniks think themselves to be intellectually Zen Buddhists by superficially hugging some of its doctrines, it does not qualify themselves so.

When the Dhyana school was founded in China by Bodhidharma, he intended it to serve as a special spiritual bequeathal by the teacher to the disciple who has already prepared himself for the reception of this divine transmission,—as something directly based on individual ability to grasp, without depending on any scripture or upon the words of any saint or prophet outside its purview, but imbibable only through deep inquiry into the nature of one's own

inner nature, the soul within.

The following teaching of Bodhidharma to one of his two principal disciples, who had done so much to foster the gospel of their master, Hui-Ko, is true for all times to come: "I believe that all living beings possess the same truth. As they are obstructed by external objects, I ask them to give up falsehood and return to reality." Bodhidharma enjoined upon the followers of Dhyana Buddhism that a practitioner should endure all hardships and think that owing to his previous Karma he is suffering the consequences; that he should be content with his lot, be it sorrow or happiness, loss or gain; that he should not hanker after anything; and that he should act in accordance with the Dharma that is natural truth and, therefore, pure.

[From the 'Foreword' to Dr. Chou Hsiang-Kuang's *Dhyana Buddhism in China*]

## Vivekachudamani

(Sri Swami Narayananda)

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।  
नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥४८८॥

488. I am blessed; I have attained the highest purpose of life. I am free from the clutches of the cycle of birth and death. I am in eternal bliss now. I am all full—by thy grace.

*Commentary:* The newly realized disciple expresses his gratitude for all that the preceptor has done for him. The full-blown Jnani now feels that he is blessed. He has attained all that he had aspired for. Nothing remains to be fulfilled. No shackles bind him now. He enjoys the eternal bliss. He is all full. This condition the disciple acknowledges as due to the grace of the preceptor. In fact, he has

attained the Highest which the preceptor, too, has.

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥४८९॥

489. Non-attached am I, partless am I, devoid of sex-distinctions am I, and devoid of transitoriness. Peacefull am I, endless am I, ever pure and ever existing am I.

*Commentary:* Here the experiences of a Jnani are related. They are not merely an intellectual perception but a profound experience of Self-realization. The gross mind has been destroyed, together with its slavery to the body and senses. The Jnani is a perfect master of himself. No material condition could affect his state of realiza-



tion, whereas in the case of an ordinary person, even though intellectually asserting the real nature of the Self, he remains a slave of his body and senses.

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥४६०॥

490. Actor am I not, enjoyer am I not; changeless am I, actionless am I. I am of the form of pure consciousness; I am independent and ever auspicious.

*Commentary:* It is the gross mind and body which act and enjoy and are subject to change and decay. The identifier with these suffer; the identifier with Brahman does not.

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रिय निः सीमासङ्ग पूर्णबोधात्मा ॥४६१॥

491. I am distinctly separate from the seer, hearer, speaker, doer and enjoyer (the individual soul). Eternal, uniform, actionless, without limits, non-attached, full of consciousness of the Self am I.

*Commentary:* The Atman is merely a witness of the changing phenomena of the world. One who realizes the Atman or Brahman is all-perceiving, as a pure consciousness, but that perception is unlike that of the body and mind which function through senses and are bound by limitation, and therefore have no real perception.

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।

बाह्यान्तरशून्यं पूर्णं ब्रह्मद्वितीयमेवाहम् ॥४६२॥

492. I am not this, I am not that; yet I am the supreme, pure illumination of this and that. I am devoid of the differences of inside and outside. I am full. I am the non-dual Brahman.

*Commentary:* The objects and the senses, the body and mind, are not the Atman, and yet it is because of the Atman, the life-principle, the objects are seen, the senses perceive, the body lives, the mind

functions. The Atman being without any limitation is within and without, is all-pervasive.

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।

नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥४६३॥

493. The Atman is the incomparable, beginningless Substance. It is devoid of all differences or suppositions such as "you," and "I," "this," and "that." It is eternal bliss, homogeneous truth, non-dual Brahman. I am that Brahman.

*Commentary:* Persistent stress is given on the identification of oneself with the supreme Reality. Constant endeavour is indicated at rising above all differences, all limitations, through non-identification with objects but only with the qualities of the Brahman at first, and then rising above the qualities themselves.

नारायणोऽहं नरकान्तकोऽहं पुरान्तकोऽहं पुरुषोऽमीशः ।

अखण्डबोधोऽहमशेषसाक्षी निरोक्षरोऽहं निरहं च निर्ममः ॥४६४॥

494. I am Narayana, the destroyer of Naraka; I am the destroyer of the Tripura; I am the Purusha, the Lord. I am absolute knowledge. I am the witness of all. I have no God superior to me. I am devoid of "I" and "mine."

*Commentary:* Narayana is the protector and preserver of the universe. He is the personal God, representing this aspect of the formless Brahman. He is the destroyer of the hell, for the pious devotees. The Jnani identifies himself with Narayana who destroyed the demon, Narakasura. He identifies himself with Siva who destroyed the demon, Tripurasura. Tripura is also termed symbolically as the "three cities," pertaining to the body, namely, physical, astral and causal bodies; the three states: waking, dreaming and deep sleep; and the three Gunas: Sattwa, Rajas and Tamas.



# Common Objective of Yoga

(Sri Swami Sivananda)

It is not strange that most people do not have access to Yoga beyond its physical level, because true Yoga needs intense personal discipline, together with burning aspiration, under the guidance of an able teacher. The majority looks for material advantages, and when Yoga promises super-physical and spiritual blessings, it becomes rather unattractive to the common mind which clamours for immediate, tangible results.

Yoga is not merely a means of personal regeneration but is universal in character and can be and should be effectively applied in all walks of life such as social, national, political. The concept of Yoga ranges beyond not only the physical but also the mental levels of existence. Hence the concept of the novices, especially in the West, that Yoga constitutes physical exercises, or merely Asanas and Pranayamas, is an error.

## COSMIC PROCESS

Yoga is a cosmic process of the Divine (Aisvara-Yoga) which makes itself felt in every individual in the cosmos. Physical exercises, sports and recreation have nothing to do with real Yoga, though certain exercises like Asana, Pranayama, Bandha, Mudra and Kriya are surely aids to the objective of Yoga, namely, spiritual perfection and union with the Divine. But on no account can Yoga be reduced to the level of recreational exercises or sports and the like.

Yoga is not one-sided: this is the essence of the whole matter. Yoga is all-inclusive—it comprises physical, mental and moral education and culture in the highest spiritual sense. When it is said that the

statesman or the administrator should first be a philosopher, what is meant is that spirit should direct matter, that the universal interest should influence the particular interest, that integration of living in the different stages and strata of the realization of ideals and values should govern personal interest and desire. Yoga is intended to aid all this; it should shape a general philosophy of life.

## SELF-INTEGRATION

There cannot be different Yogas on the personal level and the Government level, and so on. The objective of Yoga is one. It is applied in different ways in different walks of life. Yoga is a system of integral education, i.e., the education, not only of the body and the mind or the intellect, but also of the inner spirit. In other words, Yoga means "the complete life."

Social work, educational reforms, philanthropic service, political activity and national reconstruction, at least according to the standard scripture on Yoga, the *Bhagavadgita*, are meaningful only in the light of the process of self-integration of the individual, the family, the community, the nation and the world. It is a process that enables the individual to solve his inner problems, to live in harmony with himself, the family and the community. It is a process of understanding oneself, whereby one is able to understand others better. It is a process of self-discipline and sublimation. It is an ideal for the individual, the community and the nation.

## PEOPLE'S RESPONSIBILITY

At present no such Yoga is observable in the life of our nation, and the responsibility in this regard is not merely of the



Government; it is basically of the people. They must take more interest in a proper understanding of the ideal of Yoga and should be able to feel how essential it is for an integral living. The whole point is whether we merely live for food, clothing or shelter, for name, fame, power and wealth, or whether there is a deeper and wider purpose in our existence and activity in this world.

The secular and material ideals are surely worth striving for, for the good of the people, but these can be successfully achieved only through a vision that is lifted above the simply secular and material. The whole nation is in dire need of Yama and Niyama, the basic requirement in Yoga, *viz.*, self-discipline and ethics. The people must wake up to their deficiency.

### YAMA-NIYAMA

I feel that provided the people take a sufficient interest in acquiring this basic requirement of Yoga and take the initiative in applying it in individual and collective living, only then could they aspire for spiritual attainments. Where is our self-discipline? Are we a disciplined nation? Where is our integrity—personal, commercial and national? Are we really honest in personal and public life? Are we practical, enterprising and persevering? We must answer these questions first, and then talk of spirituality and glorious culture. Let us build the basis first, instead of living in a fool's paradise. Let the nation be rooted in Yama and Niyama.

What are the cultural and national interests? An answer to this question will bring out the extent to which human society is in need of the practice of Yoga. Culture is mainly personal, for the society or the nation is nothing but a group of individuals bound by kindred purposes. The

good of the nation cannot be bad for the individual, for the good is one, though likes and dislikes may be variegated. To achieve this good, all have to endeavour in right earnest. There should be a strong moral consciousness in the public. We seem to have no public opinion at all. The people's minds are bound up by a massive, slavish, indolent, fatalistic disposition. We must wake up to our responsibility.

### NATIONAL YOGA

There is so much of talk about secular and spiritual idealism. Both are not diametrically opposite. In public life, both are interdependent. Only the colossally ignorant mind could think of secular achievement at the cost of spiritual progress, and spiritual attainment at the cost of material benefits of the people. The Yogic idealism strikes a balance of the two. Efficient performance of action, without attachment and selfish motive, is Yoga. Efficient performance of one's duty is Yoga. Defence of Dharma is Yoga. Control of mind and senses is Yoga. The *Bhagavadgita* gives the best ideal of the integral Yoga. Let India, instead of giving lip-service to its spiritual heritage, make itself a strong nation of practical wisdom and sound moral principles, through the practice of Yoga.

Let the people of India build the national foundation of ethics and discipline through the practice of Yama and Niyama, acquire a sound physical health through the practice of Asana and Pranayama, cultivate balance of mind and higher idealism through service for the national good and meditation for individual enlightenment. Let India follow the lead given in the *Bhagavadgita*.

[Partly based on a letter to Sri Sita Devi, Secretary of the Yoga Institute, Santa Cruze, Bombay].



## Some Facets of Sivananda's Personality

(Prof. J. Satyanarayana-moorti)

[A resume of two speeches given at Sivanandanagar, on the occasion of the inauguration of the Silver Jubilee Year of the Divine Life Society, in the first week of April, 1960]

I feel immensely happy in these sacred and sublime surroundings. I offer my grateful thanks and devotional salutations to His Holiness, our Swamiji, for granting me this rare and inestimable opportunity to participate in the celebrations of this unique event. Like a prodigal son I have returned from the din and bustle of city life to the perennial peace of the Himalayas, to wash the stains of the wrong notions of life, to fill my mind with the elixir of love and truth, beauty and goodness, in this holy atmosphere, and to feel the impact of the culture and civilization of our Rishis, our ancient parents.

### SELF-REALIZATION

After busy service in Malaya, Swamiji fixed his abode here, to hold communion with great minds and to disseminate his thoughts all the world over by co-ordinating the ancient with the modern. While viewing with ecstasy the wealth of nature and studying scriptures in the golden gleams of the morn, Swamiji opened the gates of his heart, as floods of spiritual thoughts emanated from the depth of his soul. When Swamiji had dips in the Ganga, he divined and plumbed the depth of our culture, and when he scaled the magnificent Himalayas, during his pilgrimages, he scaled the majestic heights of metaphysics in deep contemplation. As a mystic, he realized the inner beauty of nature. His vision is mysterious and marvellous. The seers of our country, gifted with this vision, had gained spiritual wealth. They had known the amplitude of their inner possessions and made steady strides on the sands of time, leaving

their foot-prints thereon. Swamiji also made impressions in the sacred track of time.

An aspirant cannot spring on the acme of perfection easily. No man can be a genuine servant of humanity unless he has purified his outlook, sanctified his life and sublimated his psychic make-up. Raja Yoga, Dhyana Yoga, Jnana Yoga and Bhakti Yoga are, I believe, the necessary precursors of real Karma Yoga. Without the requisite spiritual substratum, there cannot be really selfless or noble action.

Though staying in sylvan solitude, Swamiji has been performing selflessly social and spiritual services. Asceticism, associated with compassion and charity, contributes to the fulfilment and consummation of a perfected life.

### SPIRITUAL SERVICE

The Buddha's compassion and Sankara's intellectual eminence have hardly been surpassed in any age or clime. Their examples inspired Swami Sivananda. With a heart filled with the milk of human kindness, he serves the sick and the poor. Hospitality is writ large on the front-gates of his Ashram. Annapurna, the goddess of food, resides there all the time. Devotees are initiated into physical, mental and psychical exercises in the Yoga-Vedanta Forest Academy by efficient teachers.

Swamiji's studies are universal. He has written nearly four hundred books. Abstract metaphysics has been expressed by him in a spontaneous gush of illustration and concretization. Art reveals itself in specific, vivid, graphic, dexterous and pers-



picacious decantation. Sivananda Swamiji's style is limpid like the Ganga at Rishikesh. The rich contents of his heart find their reflex in the simplicity and spontaneity of his style. Some of his books are studied in foreign universities. Devotees from all parts of the world gather at his Academy, even as students approached the Kulapatis at forest hermitages, in times of yore, to gain instruction and inspiration.

### SCIENCE AND METAPHYSICS

Scientific advancement, some people maintain, militates against spiritual progress. He that becomes hypercritical, jettisons faith which is the manna of the spirit of man. Soul and the oversoul are not within the purview of owl-winged calculation. But scientists, endowed with a catholic outlook, will transcend phenomenal investigation, perceive the noumenon and gain holy communion with God who is immanent and transcendent. By virtue of the marvellous scientific eminence which man has attained, now interstellar travel is no longer regarded as a wild dream. The sputniks and the luniks have filled us with awe and wonder. The spirit of enquiry also would individually lead us to unknown metaphysical heights. We may gain the golden key with which we could open, as Milton says, "the palace of eternity."

### MEMORABLE JUBILEE

As a distinguished doctor, Swamiji was an adept in scientific scrutiny, but his forte was at once faith in the efficacy of the divine name. As a Yogi, he has already wielded a remarkable influence in different parts of the world. Some of his gifted disciples have carried the torch and the standard abroad.

Many of the great political leaders and statesmen of the world have been evincing genuine interest for the resuscitation of

spiritual values. Politics, diffused by spiritual light, dissipates distrust and strengthens the bond of love. The light of devotion that radiates from the halo around a great personality, touches the distant corners of the world.

Within living memory, people have rarely seen such a vast concourse of devotees on the sacred declivities of Rishikesh, on this occasion of the Divine Life Society's Silver Jubilee. Those who are gifted with divine vision can see in this vast audience of devotees, denizens of the spiritual world gathering the rich harvest of spiritual ideology which will lead them into the portals of paradise or lift them into the lap of God.

### WORLD PERSONALITY

As we find in the cosmic system the phenomenon of action and reaction, we can visualize the presence of such a contact in the whole universe, which reveals the grandeur of Advaitam, Anantam, Anandam, Amritam, Satyam, Sivam, Sundaram, Santam. God is immanent and transcendent. He is present within all beings living in this world, as also in the other worlds. Man gains indescribable joy and inner strength when the understanding of his important place in the cosmic scheme percolates into his being. He cannot be torn asunder or abstracted from the universal personality or the Virat Purusha or the Viswarupa, like a disconnected habiliment or a diseased protuberance.

The fact that our Swamiji and great saints and seers like him are hailed as central figures in the vast global social set-up and in the unique, ubiquitous and universal creation, demonstrates the truth of this glorious kinship and upholds the majesty of the Advaita philosophy. This philosophy, rightly understood and acted up to, obliterates all the evils which emanate



from factional and racial prejudices, jealous, malicious and adverse dealings persistent among the nations of the world.

### NEED FOR LASTING VALUES

We cherish the hope that Swamiji's universal ideology should be put into practice in the present international political climate. I refuse to believe that mere political discussions will lead us to the consummation of the coveted desideratum. We cannot count upon the baseless vistas of a vision. Man's life gains no stability; peace, joy or happiness without being galvanized by ethical and spiritual ideology. The life of a nation cannot enjoy sustained safety or perpetual peace without being canalized and regulated by sublime norms or inspiring spiritual principles. We hear, in the West, a good deal of the boast of scientific triumph and technological advancement. Much is made of the fanfare and triumph of materialistic schemes. But man is now afraid of his own shadow, as it were. Does not the paradox of poverty amid plenty, and plenty amid poverty create dismay and discomfort in the leaders of the world? Talk of peace is disturbed by the sabre-rattlings of aggression and mass destruction.

Those that have cashiered God from the momentous dealings of life are sure to stumble on discomfiture and wallow in the stench of shame, though they may mouth philosophical and platonic platitudes, couched in neatly-chiseled phraseology and sung in mellifluous notes. No government, national or international, is creditable if the leaders that man the same do not hew and carve their policies in the silence of the cloister of profound humanism. This ideal is the finest jewel exhibited through ages on the magic-carpet of our scriptures.

### OLD AND NEW

Much ado is made of Tennyson's fa-

mous saying that the old order must give place to the new. When the new order nurses some venomous germs and holds up to our lips the chalice of the poisonous potion of evil notions, we must set our faces against the cruel modernism, and invite the much-maligned spiritual past which, notwithstanding the silver which age has heaped on its head, is yet young and eternally virile on account of the ambrosia of truth which it always carries within its heart.

Great philosophers and saints are perpetual evangelists of this truth. They are representatives of our spiritual past and symbols of loving and moving tradition. No Jagadguru can enjoy peace in the depth of his concentrated thought, when war and discontent rule the world, and the clash of international ideologies strike terror in the people's hearts, and when the fulminations and deafening thunders of hatred and deceit fill the common mind with restlessness. With rosary in hand, he steps out to offer his sage counsel and uplifting wisdom that dispels suspicion, selfishness, fear and sorrow. The thought, word and deed, indeed the very being of the saints are the *sine qua non* of peace, individual, national and international.

### POINTERS TO PEACE, GOODWILL

I feel exceedingly happy to give expression to these thoughts on the occasion of the Silver Jubilee celebrations of the Divine Life Society, which I think synchronize with the Diamond Jubilee of our Swamiji's spiritual Sadhana. Swami Sivanandaji, while garnering in his heart the rich treasures of the past, has filled his mind with the affluence of coeval thoughts, theological and scientific as well. He has been sending all the world over his message of peace and love with redoubled vigour and



enthusiasm, ardour and alacrity. Let us hope that the present celebrations will provide the leaders of the world pointers to the united endeavour for lessening tension

in the world and promoting universal brotherhood and peace, goodwill and understanding, mutual prosperity and spiritual enlightenment.

## Sivananda's Perennial Jnana Ganga

(Sri Swami Chidananda)

[The following is an appropriate article for the second anniversary of the foundation of Sivananda Literature Research Institute, which is being observed on the Guru Purnima, July 8]

In furtherance of our homage and worship to the divine manifestation of Sadgurudev's awakening power in the form of his literature, the inspiring and illuminating writings, under the auspices of the unique Sivananda Literature Research Institute, we shall today offer our flower-petals of reverence at the altar of his Vidyashakti aspect, his books, his literature, by considering some of the features of the wonderful Jnana Ganga which flows as a glorious life-transforming parallel-stream to the sacred river of ours that sanctifies the whole of Aryavarta.

Just as in the Divine river Ganga we have various aspects, within her course from Gangotri right upto Ganga-Sagar at the confluence with Bay of Bengal, even so there are multifarious aspects in this stream of Jnana Ganga which flows forth from Ananda Kutir, for the blessedness of the whole world, for the welfare of humanity, for the release of the Jivas from the bondages of Samsaric life.

Far, far back, in the early days, when as a lone monk, Gurudev was living a rigorous life of intense meditation, the flashes of intuition enshafed during his contemplative periods were recorded by him, out of his compassion for us, so that when spiritual seekers sought his advice and practical guidance on matters concerning Sadhana, Yoga, Vedanta, or the life divine, he thought that these experiences of his would be valuable pointers on their paths to the supreme realization; for, from his very birth the desire to give and share with all whatever he has, has

indeed been one of the predominant characteristics of Gurudev's noble personality; and, therefore, here too, when he stepped out of his secular avocation to the life spiritual, this urge to share and give to everyone did not abate.

As before, it was not sharing of material goods but sharing of something perpetual, something of eternal value, something which would bless the recipient forever; it was the beginning of his spiritual ministry, of Jnana Yajna.

Unconsciously, without his knowledge, he became a centre, a medium of the emanation of the light of God, to dispel the darkness of ignorance, in which the Jivas live; he became the link between the infinite and the finite. At first, he did not wish to become a Guru, and he had no idea of any mission in him, but at the same time his unconscious urge to share, which was a basic characteristic of his personality, did not allow him to sit quiet, and the Jnana Ganga began to flow in a small stream, through pamphlets and leaflets, containing his precious writings, that were distributed freely to whomever he happened to come across. Then they took the shape of books, one after another; the Jnana Ganga grew in volume, and the books became numerous and many journals came into being.

Increasingly, more and more aspirants came to know of the great world teacher, our revered Gurudev; they flocked around him and sought his personal guidance. Some renounced the world and became his initiated disciples, to assist him in his great Jnana Yajna. Thus was born the

Sivanandashram, which later grew into Sivanandanagar; thus was born the Divine Life Society, which, in due course, became a world institution, with its famous Yoga-Vedanta Forest Academy.

More and more seekers began to come into the fold of Gurudev, personally, by direct contact and through correspondence. He reached out to them all over the world through his precious letters, guiding, inspiring, solving spiritual problems, even straightening out personal difficulties. He reached out to them through half a dozen periodicals that offered the various facets of his teachings, and he reached out to them through his extraordinary works that had by now grown into several hundreds and did not leave out any aspect of spiritual life. He delved deep into the mysteries of creation, the world-process, the supreme Power behind all phenomena, the problems or the Jivas, their temperaments and aptitudes, their potentialities and strata of evolution. Thus he made vast researches into the world of life and spirit, and they were concretized in the form of his priceless literature.

His vast literature, always written in English, came to be translated into various languages, Indian and foreign, and his Jnana Yajna grew into world dimension. Numerous students from all parts of the world started pouring into Siva-

nandanagar, to study at the Yoga-Vedanta Forest Academy the limitless profundity of spiritual wisdom that Gurudev's literature offered them. The great master, who did not wish to be a master at first, had now become a world teacher, and his innate urge to share with others what he had, had now been consummated into a great fulfilment, through Jnana Yajna.

To this spiritual literature, we pay our homage, our worshipful adoration, and we also pray that may the grace of Gurudev enable us to keep on perpetuating his great works through recurrent reprints, recastings and remouldings into various editions as well as diffusing them into wider circles through multiple translations. May we never allow this stream of Jnana Ganga to dry up as long as we live, and may the future generations continue our glorious task. May this sacred stream ever be fed by numerous tributaries and swell in volume increasingly, so that it becomes a thousandfold, a millionfold, to take the seekers across the ocean of Samsara to Sat-chidananda Brahman, and bestow upon them immortality, infinite peace, eternal bliss. May all of us give our humble mite in thus swelling this Jnana Ganga. In every way may our services unto this Jnana Yajna be directed, and in every way may we all try to see that this stream is made perennial.

## PANGS OF SEPARATION

*(Sri Swami Sivananda)*

Unbearable to me  
Is my separation  
From the Lord, my Beloved;  
I am pining in anguish,  
O Thou, my life, my light !  
This separation from Thee  
Breaks my heart.  
What shall I do,  
Where shall I go,  
To see my Beloved?  
My eyes are bedimmed with tears,

Every second is an eternity;  
Come, my Darling, come!  
In Thy mercy, come!  
Oh why have I sought Thee outside?  
Thou art within me,  
Always and ever!  
Closer than my eyes,  
Closer than my thoughts,  
O Soul of my soul!  
O reveal Thyself unto me.



## Few Characteristics of Sivananda Literature

(Dr. Edward Bittencourt, D.Litt., Chile)

The masterpiece produced by Jagadguru Sivananda, and entitled by the euphonic Sanskrit word, *Sadhana* (the book is now out of print), is a sufficient proof that the broad eclectic Hinduism of Sivananda, could be termed the world religion of today. Sivananda is the modern Sankaracharya who, by simplifying the *Sadhana* in Hinduism and revealing it to every man, has been gradually leading humanity back to the eternal religion (Sanatana Dharma).

### SIVANANDA AND VIVEKANANDA

A book which challenges comparison with Sivananda's *Sadhana* besides Rabindranath Tagore's *Sadhana*, is Swami Vivekananda's *Inspired Talks*, but Sivananda's *Sadhana*, not only inspires us overwhelmingly and is itself inspired and contains a deep philosophy garbed in beautiful, chaste English, but is within the possibility of easy understanding and immediate practice by every man and woman.

Swami Vivekananda says about the Divine Mother in his *Inspired Talks*: "Shaktas worship the universal Energy as Mother, the sweetest name they know, for the Mother is the highest ideal of womanhood in India." Swami Sivananda agrees and proceeds to give us, in his rare works, including *Sadhana*, several techniques or infallible methods for attaining realization of the Divine Mother.

### SIVANANDA AND WOODROFFE

Reviewing Sivananda's commentaries on *Ananda Lahari*, the *Amrita Bazar Patrika*, on September 28, 1941, said: "It was Arthur Avalon (Justice Sir John Woodroffe) who resuscitated our interest in this subject. Laudable though his attempts were, he had no commentary to offer. It had been left for a realized soul in the person of Swami Sivananda to give us the authentic and deeper significance of the work."

In that work, Sivananda elucidated, with

detailed instructions, the worship of the most powerful Yantras, to achieve all material, mental and spiritual objects, some of which could be engraved in cheap metals like lead and copper, others on gold-plate.

Besides, Sivananda gives us all the ceremonies, Mantras, method of Mantra-purashcharana for acquiring quick Mantra-chaitanya and Mantra-siddhi. Rarely any other Guru has been so generous. Some give you the hymn in Sanskrit with running English translation; others give you almost as much as Sivananda, but withholding the ceremonies which enliven the Mantra, and give it the Prana, the Tejas, the Shakti, the Mantra-chaitanya, which make it a most powerful means for attaining the desired goal.

### JAGADGURU

Sivananda's commentaries on *Ananda Lahari* is perhaps still the best presentation of Acharya Sankara's masterpiece (the original text) for every man. It has been well remarked that the world is composed of average men and women; most of us are only of average calibre, and Sivananda's writings being best suited to us, we could truly call him a Jagadguru, because he elucidates all that he knows and, like Mohammed and Buddha, keeps nothing in his closed fist. He opens his esoteric treasures and scatters them to whoever would have them.

Specially in his two works, *Sadhana* and *Ananda Lahari*, Sivananda is such a fearless Guru that he is not afraid of following the traditional practice of being secretive and selective. The Bible says, "Give not that which is holy unto the dog," and "Neither cast ye your pearls before the swine, lest they trample them under their feet, and turn against and rend you." But Sivananda does not share this attitude.

There is no racial and nationalistic haughtiness in Sivananda; he does not call us Mlechhas,

but gives unto all the esoteric wisdom of India; he knows our limitations, and that is why he is ever ready to come to our help; he knows our weakness, and that is why his writings are made to fill us with strength, encouragement and assurance. His powerful spiritual aura never fails to protect his sincere disciples. Thanks to the

Jagadguru Sivananda and his generosity, any man or woman, who possesses his precious works like *Sadhana, Ananda Lahari, Japa Yoga, Hatha Yoga* and others, can attain Samadhi and Self-realization in a relatively brief time—through practising the teachings contained in them, particularly in the 'magnum opus,' *Sadhana*.

## Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

The first Adhikarana of the third Pada (*Archiradyadhyakharanam*) consists of Sutra one, and says that the soul of the devotee goes out of his body, on death, by the Archiradi-marga, or the path of the rays, to Brahma-loka or the abode of Brahman.

The second Adhikarana (*Vayudhyakharanam*) consists of Sutra two, and shows that he goes to the abode of Vayu, the god of wind, after going to the abode of the god of Abda (ear).

The third Adhikarana (*Tadididhyakharanam*) consists of Sutra three, and shows that he goes to the world of Varuna, the god of water, after going to the world of (Tadit) lightning.

The fourth Adhikarana (*Ativaitikadhyakharanam*) consists of Sutras four to six, and shows that from the world of lightning, a divine guide (Amanava-purusha) accompanies him through Varuna-loka and Indra-loka, to Brahma-loka. Of course, to Ramanuja, Brahma-loka means Vishnu's paradise which is reached after going to Hiranyagarbha-loka.

The fifth Adhikarana (*Karyadhyakharanam*) consists of Sutras seven to 14. Quite naturally, Sankara and Ramanuja totally differ here. Sankara says that the Devayana (the path of gods) leads only to Karya-brahman (manifested Reality) which is near Para-brahman (absolute Reality). As Para-brahman is infinite, there is no going thereto, but there is only the realization of our identity therewith. According to Sankara, the devotee, who goes by the Devayana to paradise, attains only Krama-mukti (gradual liberation) and

will get total liberation when the Karya-brahman is absorbed in Para-brahman. He quotes a Smriti:

*Brahmana saha te sarve*

*samprate pratisanchare*

*Parasyante kritatmanah*

*pravishanti parampadam*

Ramanuja says that Brahma-loka means Parabrahma-loka itself, that the devotee attains paradise and that there is nothing higher. Of course, to him, Para-brahman has name and form, and is Vishnu. He takes Sutras seven to 10 as forming one Adhikarana.

The sixth Adhikarana (*Apratikakalambanadhyakharanam*) consists of Sutras 15 and 16. Sankara says that only those who do Upasana go to Brahma-loka, with a divine being as a guide. Those who meditate on material symbols (Pratika) cannot go there.

### 'PADA' FOUR

The first Adhikarana of the fourth Pada (*Sampadyavirbhavadhyakharanam*) consists of Sutras one to three. Sankara says that the identity of Brahman and Jivatman is attained by those who realize Nirguna-brahman (Reality without name and form) while the devotee attains the Saguna-brahman (Reality with name and form). Ramanuja, of course, does not accept any such differentiation.

The second Adhikarana (*Avibhagenadrishatvadhyakharanam*) consists of Sutra four. Sankara says that this shows the identity of the liberated soul and Brahman (*Ahambrahmasmi, tat-*



tvamasi). Ramanuja, naturally, says that the identity is because Chit and Achit (the conscious and the inert) are the body of God.

The third Adhikaranam (*Brahmadhikaranam*) consists of Sutras five to seven. These Sutras show ancient divergences of view. Jaimini says that liberation is the attainment of a state like that of God. Audulomi says that it is the realization of the soul's essential nature as pure knowledge (Chaitanya). Badarayana reconciles both views and says that the affirmation of God's omniscience and omnipotence is from the point of view of God's nature, when the soul is bound, whereas the affirmation of the soul's nature as Chaitanya is from the point of view of its liberated state.

The fourth Adhikarana (*Sankalpadhikaranam*) consists of Sutras eight and nine, and says that whatever a liberated soul desires is fulfilled.

The fifth Adhikarana (*Abhavadhikaranam*) consists of Sutras 10 to 14. Badari says that

the liberated soul has no body or senses. Jaimini says otherwise. Badarayana says that the liberated soul is in both conditions.

The Sixth Adhikarana (*Pradipadhikaranam*) consists of Sutras 15 and 16. Sankara says that the liberated soul of the devotee can assume many bodies like many lights lighted at one flame and that the Jnani attains Nirguna-brahman, beyond all names and forms, as in deep sleep. Ramanuja takes Sutras 10 to 16 as forming one Adhikarana. He takes Sutra 16 as having nothing to do with a Mukta (liberated soul) but as describing deep sleep or death!

The seventh Adhikarana (*Jagadvyaparadhikaranam*) consists of Sutras 17 to 22. It shows that a Mukta has no power of creation, preservation and dissolution of the universe, but has identity of bliss with God, and does not return to Samsara (birth and death) again.

(To be continued)

## Ashram News and Notes

### WATER-PIPE INSTALLATION

The Ashram is extremely grateful to Sri Govindramji, of New Delhi, for fulfilling the long-awaited and much-needed requirement of installing an electrically-operated pumping set and a pipe system, in the lower premises of Sivanandanagar, where water is being supplied to the various Departments such as the kitchen, the General and the Eye Hospitals, Swamiji's Kutir and the catering section for guests. When the water level goes down during the winter, Sri Govindramji proposes to have the pumping installation permanently fixed and the pipe system extended to the upper part of Sivanandanagar, on the hill, for which a second-stage pumping set will be installed. We are also thankful to Sri Schanlal, an associate of Sri Govindramji, who personally supervised and assisted in the execution of this work.

### MEDICAL CAMPS

A dental camp was conducted at Sivanandanagar by a dentist devotee from Jhansi, from June 6 to 23, which included 201 extractions, be-

sides other forms of treatment. The camp was extended till the end of June by Dr. Tek Chand, of Jaipur. The dentist-devotees have earned the gratitude of the local people through their loving care and efficient treatment of all those who had come to them for alleviation.

A medical camp for women and children was begun by Dr. Devaki Kutty, MBBS, MRCOG, of Lucknow, on June 20, which will continue till the third week of this month. Dr. Kutty has been holding similar camps at Sivanandanagar almost every year, which are obviously of great benefit to the people of the locality and the neighbourhood. The doctor has endeared herself to the patients through her professional courtesy, care and efficiency.

### NEW BUILDING

A two-room apartment, with a verandah in front, situated below the Viswanath Mandir, on the foregrounds of the Yoga-Vedanta Forest Academy Press, was declared open by Sri Swami Sivanandaji Maharaj, on June 5, and is known as

*Ayodhya Kutir.*

### DISCOURSES, ETC.

Swami Satchidanandaji, a student of the late Sankaracharya of Sringeri Mutt, H.H. Sri Chandrasekhara Bharati, gave a scholarly discourse on Bhakti Yoga, with particular reference to *Bhagavata* and *Ramayana*, on June 25. Among others who were specially invited to give lectures at the daily Satsanga was Sri Ramrup Tiwari, a noted lawyer from Gwalior, who spoke on the Vedanta philosophy, on three occasions.

Kumari Veena Johari, of Lucknow, gave a dance recital in *kathak* style, on June 17, some of the themes being related to Krishna *leela*.

Sri N. Narasimhan, son of the famous instrumentalist, the late Sri Narayana Iyengar, of Srirangapatnam, gave a number of excellent recitals on the *gottuvadyam* in *karnatik* style, in the first week of June.

Sri Krishna Bhagavatar and Sri Ranganayaki, of New Delhi, also gave recitals of *karnatik* ragas (vocal), on June 8.

A demonstration of *karnatik raga-alapanas* (rendering of the different combinations of musical notes) and also of the recitation of hymns in Sanskrit, with accompaniment on the *veena*, was given, on June 24, by Swami Umashankarananda, Swami Karunananda and Srimati Kalyani (all from abroad), led by Swami Vidyanandaji, the distinguished music teacher of the Yoga-Vedanta Forest Academy.

### VISITORS

Sri D.P. Karmarkar, Union Health Minister,

and Mrs. Karmarkar visited the Ashram on June 15. Sri Karmarkar also inspected the General and the Eye Hospitals, and was shown around the 'Sivananda Tapovanam,' a garden retreat with a suit of six rooms, at Rishikesh. Earlier, Sri Lal Bahadur Shastri, Union Minister of Commerce and Industry, visited the Eye Hospital.

Among the other visitors in the month of June were: Giani Kartar Singh, Minister to the Government of Punjab; Sri Krishnamoorthy, Deputy Chairman of the Rajya Sabha; Dr. P.S. Lokanathan, Director-General of the Council of Applied Economic Research, New Delhi; Sri Mohanlal Saxena, former Union Rehabilitation Minister; Sri Chittaranjan Roy, Deputy Minister to the Government of West Bengal; Sri Parthasarathy, retired Inspector-General of Police, Madras; Sri A.P. Massand, Director of Telegraphs, Nagpur; Dr. Miss Kabraji, Deputy Director (Women's Welfare) of Medical and Health Services, Government of Uttar Pradesh; and Sri N.V. Rao, IFS, of the Ministry of External Affairs.

Sri Dale Egan, of Australia, and Sri Per Winther, of Norway, are among the new visiting Sadhaks now staying at the Ashram. Dr. Barbara Player, of Germany, and Sri R.R. Sharma, of Tanganyika, were among the other visiting Sadhaks who stayed here during the period under review. Sri Kashiram Gupta and Sri Banarasilal Kedia, of Calcutta, two of the devoted disciples of Sri Swamiji Maharaj and respected patrons of the Divine Life Society, are also staying at the Ashram as visiting Sadhaks.

## REPORTS FROM OUTSTATIONS

### SWAMI CHIDANANDA IN VANCOUVER, CANADA

Swami Chidananda, senior spiritual emissary of Sri Swami Sivanandaji Maharaj now touring in America, has been holding regular classes in meditation and giving discourses on the different branches of Yoga at Sivanandashram (6591 Marlborough Avenue, South Burnaby) in Vancouver, where he arrived from Montreal on May 19. It may be recalled that the Sivanandashram in Vancouver was established by Swami Radha (Mrs. Ursula Hellmann), a disciple of Sri Swamiji Maharaj, a few years ago. The Ashram has a shrine, where spiritual seekers practise meditation; a room for Hatha Yoga practices; and a library. Swami Chidananda has also been giving lectures at various places in the city, some of the topics being *Yoga Sutras* of Patanjali, the



teachings of the *Bhagavadgita*, and the philosophy of the *Upanishads*. He expects to be in Vancouver till the middle of August.

### SUMMER CAMP FOR YOGA PRACTICE IN QUEBEC

Swami Vishnudevananda, who has been so successful in spreading the knowledge of Yoga, especially in Montreal, through the Sivananda Yoga-Vedanta Centre, of which he is the Director, was reported to have been holding a summer camp for Yoga practice in the Laurentians, near St. Hippolyte, P.Q., during this month. The programme was to include early morning meditation, breathing exercises, *Yogasana* classes in the morning and afternoon, study and discussion, and evening meditation and prayer.

### SIVANANDA MEDICAL CAMP IN KANGRA VALLEY, PUNJAB

Major-General A.N. Sharma, retired Director of the Indian Army's Medical Services, who is in charge of the Divine Life Society's medical organization, is now conducting an outdoor medical camp at Dadh, in Kangra District, where a number of patients are being personally treated by him. Milk, provided by the Red Cross, is also distributed to children, nursing mothers and other needy patients. It may be recalled that Gen. Sharma conducts similar medical camps every summer and in the monsoon months at his retreat at Dadh, in the form of selfless service to the village people.

### LATEST PUBLICATIONS

FOURTEEN LESSONS IN RAJA YOGA (second edition, specially prepared for America), by Swami Sivananda, is an excellent, simplified work on the subject for easy assimilation by neophytes. (Rs. 2.50)

MIRACLES OF SIVANANDA gives a collection of unique experiences of the devotees about the protecting grace and material and spiritual help of the Master. (Rs. 2)

THE GLORIOUS JOURNEY (Maha Prasthan), by Swami Sankarananda, offers a spiritual exposition, in a concise form, of the salient features of the outstanding epic, *Mahabharata*. (Rs. 2)

SRIMADVALMIKI RAMAYANA is a rare presentation, by Pandit Sundaresa Sastri, of the other great epic, in original *Sanskrit* (without translation). Calico-bound, pp. 746, demitavo, Rs. 15.

### LANGUAGE EDITIONS

JNANA GANGA, by Swami Sivananda, has been translated into *Hindi* which offers the choicest teachings on the Vedanta. (Rs. 2)

TRIPLE YOGA, by Swami Sivananda, has been translated into *Gujarati* and published through the Sivananda Literature Dissemination Committee (Gujarat region). Copies are also available from the Divine Life Society, 894 Tokarshahni Pole, Jamalpur, Ahmedabad. (Rs. 2)

BHAKTI AND SANKIRTAN, by Swami Sivananda, has been translated into *Telugu* and published through the Sivananda Literature Dissemination Committee (Andhra region). Copies are also available from Sri N.V. Subba Rao, Eluru, Andhra Pradesh. (Rs. 4)

*Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.*



# Light-Power-Wisdom

(Translated into French from the original of Swami Sivananda, by Princess Arenberg, and issued by the European Divine Life Society, Trogen, Switzerland)

## DESIREZ-VOUS REELLEMENT DIEU?

Desirez-vous reellement Dieu? Avez-vous veritablement soif de son Darshan (sa vision)? Avez-vous une sincere faim spirituelle?

Seul celui qui a soif du Darshan de Dieu developpera son amour. A celui-la seul, Il se revelera. Dieu est un probleme d'offre et de demande. Celui qui a un desir sincere de Dieu, sera rempli de Lui immediatement.

Priez avec ferveur comme Prahlad. Chantes comme Radha. Repetez Son nom comme Valmiki, Tukaram et Tulsidas. Faites Kirtan comme Gouranga. Pleurez comme Mira, dans la solitude, sur la separation du Seigneur. A l'instant meme, vous aurez le Darshan de Dieu.

## LA LUMIERE EST EN VOUS

Soyez toujours juste. Ne deviez jamais de la voie droite. Tenez vous debout. Soyez courageux. Soyez sans crainte. Pratiquez la verite. Proclamez-la partout.

Allez de l'avant sur le sentier spirituel. La lumiere est en vous. Fixez votre esprit sur le Seigneur. Tuez l'egoisme et l'orgueil. Cultivez la camaraderie et la fraternite universelle. Aimez tout el monde. Vous aurez une vie remplie.

Controlez vos sens. Priez avec ferveur, foi intense et sincerite. Ayez une inbranlable conviction de l'existence de Dieu et de l'efficacite des exercices spirituels. Devenez humble et simple. Vous atteindrez l'immortalite.

## LECONS DE VIE

Levez-vous quotidiennement a 4 heures du matin. Exercez-vous a chanter le Nom de Dieu aux petites heures du jour sous forme de Nama Kirtan. En chantant le nom de Hari (Hari—Dieu en son aspect de protecteur), sentez que le Seigneur Hari reside en votre coeur et entend toutes vos chansons.

Etudiez systematiquement les Ecritures Saintes, pendant une demi-heure a une heure, tous les jours.

Obeissez a vos parents, a vos superieurs. Dites a tout prix la verite. Parlez peu. Parlez avec douceur.

Puisse la Flamme divine devenir plus lumineuse en vous! Puissiez-vous marcher dans la bonne voie et atteindre en cette vie meme la Realisation de la Divinite en vous!

## NOTICE

As already announced previously, the the Divine Life Society, or the Sivanandashram, or Sri Swami Sivanandaji Maharaj, does not send any disciple or inmate to any place for the purpose of collecting funds or seeking financial assistance for pilgrimage or travel. Those who are authorized to undertake tours for dissemination of spiritual knowledge are provided with letters of introduction by the President or the Seretary of the Society, and generally visit places only on invitation. In the past, our attention has been drawn to different persons impersonating as inmates of Sivanandashram for the purpose of illegitimately collecting money from devotees and disciples of Sri Swami Sivanandaji Maharaj, in the name of the Ashram, but actually for themselves. We once again announce that the Ashram or the Society is in no way responsible if gullible individuals allow themselves to be deceived thus. At present we hear that a certain impostor, impersonating as Swami Kalyanananda, of Sivanandashram (the name of a Swami who is an inmate here), has been going about collecting money from different people or causing them financial loss otherwise. We caution the devotees not to be deceived thus.

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.



## Sri Krishna Janmashtami

The Krishna Janmashtami (the birth anniversary of Sri Krishna) will be celebrated at Sivanandanagar, Rishikesh, on August 14. There will be an elaborate worship at the Vishwanath Mandir (wherein also is installed a *vigraha* of Sri Krishna), with *laksharchana*, *mahabhisheka* and *havana*, *akhanda kirtan* of the *divadasa-kshara mantra* (*Om Namo Bhagavate Vasudevaya*), recitations from the *Bhagavata* and other appropriate scriptures, *parayana* of the *Bhagavadgita*, and concluding *arati* at midnight.

All devotees of the Lord are welcome to participate in the Krishna Janmashtami Utsava, after having obtained permission from the Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P. Worship also will be offered on behalf of those who are unable to participate personally, on request to the Manager, Sri Vishwanath Mandir, P.O. Sivanandanagar, Rishikesh, U.P.

### CONSTRUCTION OF 'KUTIR'

With the increasing activities at Sivanandanagar in the field of the dissemination of spiritual knowledge and other forms of public service, residential and office accommodation is being continually expanded, so as to meet the demand of work and the inflow of visiting aspirants from all over the world.

We welcome generous devotees to build rooms in their names or in memory of their relatives, at Sivanandanagar, which will be useful to them when they visit the Ashram or when they wish to settle down here after retirement, and which will otherwise accommodate spiritual aspirants and thus be of valuable use to the Divine Mission of Gurudev Sivananda. Construction charges of a medium-size room: Rs. 2,500. Particulars from:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

### NOTICE

Applications are invited from Sanskrit teachers, devoted to spiritual life and selfless service, for appointment to the post of instructor in Sanskrit studies at the Yoga-Vedanta Forest Academy, Sivanandanagar, Rishikesh, on an honorarium of Rs. 100 per month, with free lodging and boarding facilities. He should preferably be single and from South India (since he must have correct Sanskrit accent). *Qualifications* : Should have passed an examination in Sanskrit, at least equivalent to "Shastri" and must have adequate knowledge of English, so as to be able to teach foreign students the basic Sanskrit scriptures, through broad-based, rational interpretation. Applications, with full particulars of qualification, age, teaching experience, if any, should be addressed to the Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.